

THE ENCYCLOPAEDIA OF ISLAM

NEW EDITION

PREPARED BY A NUMBER OF
LEADING ORIENTALISTS

EDITED BY

B. LEWIS, CH. PELLAT AND J. SCHACHT

ASSISTED BY J. BURTON-PAGE, C. DUMONT AND V. L. MÉNAGE AS
EDITORIAL SECRETARIES

UNDER THE PATRONAGE OF
THE INTERNATIONAL UNION OF ACADEMIES

VOLUME II

C—G

FOURTH IMPRESSION



LEIDEN
E. J. BRILL
1991

the whole of it survived. Al-Dhahabī and al-Birzālī have both utilized it and extensively quoted from it. Al-Dhahabī, however, is of the opinion that facts have been mixed up with fiction (*al-‘adja’ib wa ‘l-gharā’ib*) in this work. Al-Djazari died at Wāsiṭ on 12 Rabi‘ I 739/29 September 1338.

Bibliography: Ibn Ḥadjar al-‘Asḳalānī, *al-Durar al-kāmina*, iii, 301; al-Ḥusaynī al-Dimashqī, *Dhawl Taḥkīrat al-ḥuffāz*, Damascus 1347 A.H., 22; idem, *al-Tanbih wa ‘l-ikāz*, Damascus 1347 A.H., 8-9; Ibn Kathīr, *al-Bidāya wa ‘l-nihāya*, xiv, 186 (where his *nisha* is wrongly printed as al-Djawzī); Maḳrīzī, *Sulūk*, 2, 471; Muḥammad b. Rafī‘ al-Sulamī, *Ta’riḫ ‘ulamā’ Baghdād*, Baghdād 1357/1938, 212-3; *Fihris Dār al-Kutub al-Miṣriyya*, 80a-b; al-Ziriklī, *al-‘Ālām*, vi, 189a-b; Cl. Cahen, *La Syrie du Nord* . . ., Paris 1940, 80; idem, *Chroniques des derniers Fatimides*, in *BIFAO*, 1937, 8-9; Brockelmann, S II, 45 (also see S II, 33 where Brockelmann confuses the author's name and the year of his death).

(A. S. BAZMEE ANSARI)

DJAZĪRA (Ar.), pl. *djazā’ir*, a term which signifies essentially an island and secondarily a peninsula (for example *Djazirat al-Andalus*, Spain; *Djazirat al-‘Arab* [see AL-‘ARAB, DJAZĪRAT-]). By extension, this same word is applied also to territories situated between great rivers (see following article) or separated from the rest of a continent by an expanse of desert; it also designates a maritime country (see Asin Palacios, *Abenhāzam de Cordoba*, Madrid 1927-32, i, 291 n. 347) and, with or without a following *al-nakhīl*, an oasis (see Dozy, *Suppl.*, s.v.). Finally, with the Ismā‘īlīs *djazira* is the name of a propaganda district; see S. de Sacy, *Exposé de la religion des Druzes*, cxiv; W. Ivanow, *The organization of the Fatimid propaganda*, in *JBRAS*, xv (1939), 10, and *Ismaili tradition concerning the rise of the Fatimids*, 20-1. See also DĀ‘I. (Ed.)

AL-DJAZĪRA, **DJAZĪRAT AKŪR** or **IKLĪM AKŪR** (for **AKŪR** or **Aṭhūr** see **YĀKŪT**, i, 119, 340; ii, 72) is the name used by Arab geographers to denote the northern part of the territory situated between the Tigris and the Euphrates. But the **Djazira** also includes the regions and towns which are across the upper Tigris in the north (Mayyāfāriḳin, Arzan, Si‘irt) and which lie to the east of the middle stretch of the river (Bā‘aynāthā, the **Khābūr** al-Ḥasaniyya, the two Zāb). In the same way, a strip of land lying to the west, along the right bank of the Euphrates, in the neighbourhood of the Euphrates Route, is also considered to belong to the **Djazira**.

The **Djazira** is a fairly low-lying plateau which includes certain groups of mountains, the **Qaradja Dāgh** between Āmid and the Euphrates, the **Tūr ‘Abdīn** between Mārdīn and **Djazirat Ibn ‘Umar**, the **Djabal ‘Abd al-‘Aziz** between the **Balkh** and the **Khābūr**, the **Djabal Sindjār** between the **Khābūr** and the Tigris, and the **Djabal Maḳhūl** south of Mosul. In these mountains rise various streams, and in particular the tributaries of the left bank of the Euphrates, that is to say the **Balkh** which comes from the district of Ḥarrān, and the **Khābūr** which comes from Ra’s ‘Ayn with its tributary the **Hirmās** which rises in the **Tūr ‘Abdīn**. In the **Djabal Sindjār** are the sources of the **Nahr Tharthār** which flows into the desert and disappears.

The **Djazira** is bounded on the west by Syria, on the north-west by the region of the Mesopotamian **thughūr**, on the north and north-east by Armenia, on the east by **Ādharbāydyān** and on the south by ‘Irāk which begins at a line from Anbār to Takrīt.

It consists of three districts (*ḥūra*), the **Diyār Rabi‘a** in the east, the **Diyār Muḍar** in the west, the **Diyār Bakr** in the north, called after the names of tribes who inhabited them in the pre-Islamic period and at the beginning of the Islamic period. But even in ancient times there were already Arabs in the **Djazira** and one of its districts, that of Nisibis (Nāṣibīn) was called Arvastān by the Persians and **Bēth Arabāyā** by the Aramaeans. Apart from the Arabs, the **Djazira** contained considerable Aramaean elements, especially in the **Tūr ‘Abdīn**, and a number of localities bear Aramaean names, and there were Kurds in the Mosul region and Armenians to the north of the upper Tigris.

The **Djazira** is of great importance historically, being astride the lines of communication between ‘Irāk and Anatolia (it is crossed by the **Baghdād** railway), ‘Irāk and Syria on the vast curve of the so-called Fertile Crescent, and between the Armeno-Iranian regions and Syria on the one side and ‘Irāk on the other. It contained many market-towns and cities on the banks of the two rivers and on their tributaries in the **Tūr ‘Abdīn** and along the **Mawṣil-Raḳqa** road. In the Romano-Byzantine period it was divided between Persia and Rome-Byzantium. At the time of the Arab conquest, Byzantium held the region extending from Ra’s ‘Ayn to the Euphrates and the plain to the south of the **Tūr ‘Abdīn**. The frontier lay between Nisibis and **Dārā**, at the fort of **Sardja** (**Yākūt**, ii, 516; iii, 70; **Abū Yūsuf Ya‘qūb**, *K. al-ḫarādī*, ed. 1302, 22, tr. Fagnan, 62). After the conquest of Syria the Byzantine garrisons were isolated, only being able to communicate with the Empire through Armenia. **‘Iyād b. Ghanm** therefore encountered no resistance; the western part was conquered between 18/639 and 20/641, and the eastern part in 20/641 by troops coming from ‘Irāk (**al-Balādhuri**, 171 ff., ed. Cairo, 179 ff.).

In the Umayyad period the **Djazira** was the scene of strife between the Syrians and the ‘Irākī **Shi‘īs**: **Sulaymān b. Ṣurad**, supported by the **Qaysi Zufar b. al-Ḥarīth**, was killed in 65/685 in a battle near Ra’s ‘Ayn against a lieutenant of ‘Ubayd Allāh b. **Ziyād**; after **Mukhtār**’s victory over the Syrians in 67/686 on a tributary of the **Zāb**, the victors occupied Nisibis, **Dārā** and **Sindjār** (see **al-Ṭabarī** and **Ibn al-Aṭhīr** under the years indicated). ‘Abd al-Malik, before being able to go on to defeat **Muṣ‘ab b. al-Zubayr** at **Dayr al-Djāthaliḳ** in ‘Irāk in 72/691, first had to conquer the **Djazira**. It was also in the **Djazira** that the fighting between the **Qaysis** and **Taghlabīs** took place before and after this date (cf. **al-Ṭabarī** and **Wellhausen**, *Das arabische Reich*, 126 ff.; Eng. tr. 202 ff.). In like manner numerous **Khāridjī** revolts started in the **Djazira** at the time of **al-Ḥadīdjādī**, and later in the reigns of the last Umayyads when the **Khāridjīs** of **Djazira** all but succeeded in seizing power (see **Wellhausen**, *Oppositionsparteien*, 41 ff.) It was in the **Djazira**, at **Ḥarrān**, that the last Umayyad, **Marwān II**, had his capital.

At the time when **Mu‘āwiya** was governor of Syria the **Djazira** was joined with it under a single administration. It later became a separate province comprising the three districts, responsibility for it being sometimes held by members of the Umayyad family, such as **Muhammad b. Marwān** and **Maslama b. ‘Abd al-Malik** who were at the same time governors of the neighbouring province of Armenia. Mosul was separate, and it was only under **Marwān II** that it became the capital of the **Djazira**.

The **Djazira** did not submit to the ‘Abbāsids without resistance, and there were even grave in-

cidents at Mosul where Muḥammad b. Sūl, and then Yaḥyā, brother of the first ʿAbbāsīd caliph, had been sent (see Ibn al-Aṭṭār, *anno* 132, ed. 1303 A.H., 163 and 166-7). It was the scene of the rebellion of ʿAbd Allāh b. ʿAlī, al-Manṣūr's uncle; later, under al-Maʿmūn, Naṣr b. Ṣhabāḥ's revolt swept through the D̲jazīra and was with difficulty crushed by ʿAbd Allāh b. Ṭāhir, governor of Syria and the D̲jazīra, in 209/821. In the reign of al-Muʿtaṣim, a Kurdish revolt to the north of Mosul was put down with difficulty. Kh̲hārīdījī revolts broke out again in the D̲jazīra, particularly after al-Mahdī's reign. The province was known as a Kh̲hārīdījī stronghold, and al-D̲jāhīz was able to say: *ammā 'l-D̲jazīra fa-harūriyya sh̲hāriyya wa-kh̲hārīdīja māriḩa (Fī manāḩib al-Turk, ed. 1324, 10; cf. on the Kh̲hārīdījīs in the D̲jazīra, Hudūd al-ʿālam, tr. Minorsky, 140). In Hārūn al-Raṣhīd's time there took place the rebellion of the Taghlabī Kh̲hārīdījī al-Walīd b. Ṭarīf (see Ibn al-Aṭṭār, vi, 47). Violent Kh̲hārīdījī outbreaks occurred in the second half of the 3rd/9th century with Musāwir, and later with Hārūn al-Ṣhārī [see the references given in D̲IYĀR RABĪʿA]. The caliph al-Muʿtaṣim put an end to these revolts (same references).*

In the ʿAbbāsīd period Mosul was at times separated from the administration of the D̲jazīra, at other times the province was included in a larger grouping. Armenia, the neighbouring province, was often linked with it or on occasion united merely with the Diyār Bakr [see D̲IYĀR BAKR]. Among the governors of the D̲jazīra worthy of note, we may mention Ṭāhir b. al-Ḥusayn and, later, his son ʿAbd Allāh b. Ṭāhir in al-Muʿmūn's reign. In the second part of the 3rd/9th century the D̲jazīra for a time escaped from the central authority and became a dependency of the Ṭūlūnid ruler of Egypt, with Ishāk b. Kundādījī, then Muḥammad b. Abi 'l-Sādīj, and then Ishāk's son. But it was recovered by the caliph al-Muʿtaṣim after 279/892.

The D̲jazīra is the home of the Ḥamdānīd family who, after various wanderings (their ancestor Ḥamdān was himself a Kh̲hārīdījī), extended their power over the entire province which was divided between the two Ḥamdānīd amirates of Mosul and Aleppo which, though recognizing the nominal authority of the caliph, were almost independent. It then passed under the domination of the Buwayhids of Baghdad after the conquest by ʿAḩud al-Dawla in 367/977. Then, as a result of the increasing weakness of the Buwayhids, it was divided between the Marwānīds in the north (Diyār Bakr) and the ʿUḩaylīds (Mosul), one of whose princes, Kīrwāṣh b. Muḩallad, in 401/1010-1 recognized Faṭīmīd suzerainty. The Salḩūjīkīds put an end to these two dynasties.

The D̲jazīra was a relatively rich and fertile province, plentifully supplied with water by its rivers, and the steppes with their abundant pastures were not short of wells. The triangle enclosed by the Armenian mountains, the D̲jabal ʿAbd al-ʿAzīz and the D̲jabal Sīndjār, was an immense cultivated area, and there were also large areas of cultivation along the Balīkh and the Kh̲hābūr. Horses and sheep, cereals (Mosul supplied Baghdad and Sāmarrā with flour—see al-Ṣūlī, *Akhbār al-Rādī*, 76, 109, tr. 133, 177—and the floating mills of Mosul and Balad were famous), rice (Nisibis), olive-oil (al-Raḩka, Mārdīn), butter, cheese, sugar-cane (Sīndjār), fowls, fresh and dried fruit, raisins, chestnuts (Nisibis), jam (*kubbayf*), honey, dried meat (*namaksūd*), charcoal, cotton (Ḥarrān and the Kh̲hābūr valley) etc.—these, among

other things, were the agricultural products of the D̲jazīra specially mentioned by al-Muḩaddasī and Ibn Ḥawḩal. Among the products of local industrial crafts are mentioned: soap, tar, iron, buckets, knives, arrows, chains, straps, scales (Ḥarrān and Nisibis), linen and woollen fabrics (Āmid), fullers' hammers. Aided by shipping on the Tigris and Euphrates, commerce flourished there. D̲jazīrat Ibn ʿUmar was the port of shipment for goods from Armenia and the Greek countries, and Bālis for goods from Syria.

It is therefore not surprising that the authority established in Baghdad always tended to keep the D̲jazīra either directly or indirectly under its domination, which explains the policy of al-Muʿtaṣim, and of the central authority in Baghdad in the Ḥamdānīd period. It is difficult to form an exact idea of the revenues of the D̲jazīra. The amounts vary greatly, and if one compares the figures given by ḩudāma with those for the 306 budget, given in von Kremer, *Über das Einnahmebudget des Abbasiden-Reiches vom Jahre 306 H.*, and with the figures of tribute paid by, or demanded from, the Ḥamdānīd amīr of Mosul, we notice a large fall in the contribution. According to ḩudāma, the Diyār Muḩar had a revenue of 6 million dirhams, the Diyār Rabīʿa 9,635,000, Mosul 6,300,000. However, in 332/944 the Ḥamdānīd Naṣīr al-Dawla agreed to pay for the Diyār Rabīʿa and part of the Diyār Muḩar 3,600,000 dirhams, in 337 the Buwayhīd demanded 8 million dirhams from him but settled for 3 million, and it seems that he never paid more than 2 million. Even if payments made in kind are added, it is little enough. But for the central authority it was not to be despised.

For the subsequent history of the D̲jazīra, see D̲IYĀR BAKR, D̲IYĀR RABĪʿA, and D̲IYĀR MUḩAR.

Bibliography: Le Strange, 86-114 where references to the Arab geographers are given; in addition, the anonymous *Hudūd al-ʿālam*, tr. Minorsky, see index; E. Herzfeld, *Über die historische Geographie von Mesopotamien (Pet. Mitt., 1909, xii)*; F. Sarre and E. Herzfeld, *Archäologische Reise im Euphrat- und Tigris-Gebiet (Forschungen zur islamischen Kunst)*, 3 vols. 1911-20; Von Oppenheim, *Vom Mittelmeer zum Persischen Golf*, 2 vols. 1899-1900; Banse, *Die Türkei*, 238 ff.; A. Poidebard, *Les routes anciennes de Haute Djezireh, in Syria*, viii (1927); idem, *Mission archéologique en Haute Djezireh, in Syria*, xi (1930); Mahmūd Alūsī, *Bulāgh al-ʿArab*, i, 217 ff.; Dussaud, *Topographie historique*, deals with the towns on the middle Euphrates and in the Kh̲hābūr basin, 447 ff., 481 ff.; M. Canard, *Hist. de la dynastie des Ḥamdānīdes*, i, 75-143, 291-302, 308-11, 334 ff., 377-407, 418, 520 ff., 526-31 and passim.

(M. CANARD)

AL-DJAZĪRA AL-KHADRĀʾ, Spanish ALGECIRAS. The town takes its Arabic name from the Isla Verde which lies opposite, in the bay between the Punta del Carnero and the Punta de Europa. It is also called D̲jazīrat Umm ḩakīm, from the name of a woman with whom Ṭarīk b. Ziyād, when freed by Mūsā b. Nuṣayr, entered the peninsula and to whom he left it as a bequest. It was here that Julia Traducta must have been founded by a number of colonists brought from Arcila and Tangier; and it was here that the Syrian leaders were held the hostages given by Balḩj in 124/740 when he crossed from Ceuta to the peninsula to suppress the Berbers' revolt. The town also had the hybrid Latino-Punic name of Julia Izoa which is the equivalent of Julia Traducta.